

It would be difficult to see how good could come out of so much evil, how order could result from so much disorder, or how the destruction of the fine arts could be the cause of refinement—that God may turn evil to good does not argue that evil is the cause of good. The Reformation was permitted to come, but history proclaims that it should have received a more appropriate appellation. The world, too, has wonderfully progressed, but the Reformation is far from having caused it. The spoliation of church property and the ruin of vast architectural monuments, the destruction of large public libraries, public institutions and of the fine arts, are all the work of the Reformation, the destroying angel of all that the genius of Christianity had reared; and be it known that there was not one principle held by the pseudo reformers which did not contribute to the general disturbance.

Strange, indeed, that after the denial of human reason and free will, private interpretation should be set up as the sole criterion in ex-matters of faith; but the reformers could well afford to throw away reason when guided by the light of the internal illumination of the Holy Spirit, thus enabling each one to be his own guide in religious matters, which, unhappily for society, ended in each one trying to be the guide of the other, which was well exemplified in Luther himself, who thought everybody not of his own capricious opinion, possessed of the devil. The logical sequence was the rise of the most jarring disputes, religious contentions and conflicting sects, disorders and confusion, while the disregard for the value of human reason led to a general neglect of all scientific studies, verified in the conduct of Zwingli, Melancthon and other learned scholars of the time, who, giving their attention exclusively to the "Bible" and the interpretation of its texts solely by the light of internal

illumination, opposed the spread of education, condemned the study of philosophy, of the liberal arts and sciences, depopulated schools and universities, burnt up or tore to pieces precious manuscripts, and as far as lay in their power shattered to pieces all works of art. In all this hubbub of controversies and general disorder society, instead of advancing, took a decidedly backward course which affected its progress for more than a century after, so that even in point of time the Reformation is far too remotely connected with the gradual growth of modern civilization to claim kindred with it.

The old argument that with Protestantism came competition, and with competition a new impulse to awaken individual effort, and with individual effort the acknowledgment of personal freedom is but a sorry one, devoid of all proof. The Reformation did not succeed in altogether destroying the monuments which attest the industry and individual efforts of the people of the Middle Ages; had it succeeded in doing so we might believe that during eight hundred years the world was sunk in the grossest ignorance. In such a case we would not be told that learning was confined to the monasteries, for the monks would have been as ignorant as the rest of the people. But the history of these so-called dark ages, are too well known, the revelations of history have brought to light too much evidence of their genius and intellect to delude the unbiased mind on this point. But those ages were Christian ages—the sculptors, painters, poets and philosophers believed with a simple faith in Christ and His Church. The temporal rulers provided for the maintenance of public institutions, and built up large universities to keep alive the interests of education in Catholic times at the request of popes and other church dignitaries, which they might have done much better and with more benefit to future